6: Linton E-5 (1933) 1935 NO6 Comanche NO6

his actual war deeds. When the "fort" had been taken, the whole group returned to camp singing victory songs. This episode symbolized the triumph of the Comanche over their enemies.

On the evening of this day the crier rode through the whole camp calling on the people to get ready. The members of each band assembled in front of their tipis and at a given signal all the bands began to move toward the lodge. Each band was marshalled and driven along by its War Whip Bearer. This functionary was chosen for bravery, being presumably the most important warrior in the band. He directed all dances and was allowed to strike any one who refused to dance, or who seemed backward, with his war whip, a long flat club, notched along one edge. Even to point this club at an individual was enough to bring him into the dance since he would fall ill if he refused.

The various bands moved toward the lodge obliquely, avoiding a direct approach to the entrance but marching in such a way that they would all finally congregate in front of it. As they moved each band did its favorite dance and sang a song of its own. When the first song was finished, the War Whip Bearer called on the band to halt, saying that he had something with which to quench the people's thirst. He then recounted some of his war deeds, assuring the people that they were not true, although they actually were. At the mention of each man whom he had killed the drum was struck. After this coup counting another song would be begun and the people would dance forward again. There were four halts of this sort, the last one finding them in front of the door of the lodge. Here the whole group danced for some time with a slow stamping step. Finally, the camp crier announced that the real dance would begin in the morning, saying that the herd of buffalo had been located by the scout sent out to find them. The people then dispersed.

The dance proper began the following morning with the buffalo round up. Four men, all brave warriors, had been selected to play the part of the buffalo. They were disguised in buffalo robes, one always being that of an old and scabby bull. These men were hidden at some distance from the camp and an especially brave warrior was sent out to find them and drive them in. He carried a bow and arrows in his right hand and a torch in his left, these being the means for killing and cooking the buffalo. The warrior came back driving the buffalo before him and into the lodge. Three of them went in at once, but the old bull ran around the lodge four times before he entered. After this ceremony, which symbolized the bringing of food to the people, the "buffalo" removed their costumes and left the lodge quietly. The same person might act both as a buffalo and as one of the regular

22: Dacus Q-3 (no date) 1960 N06 Comanche N06
(ca. 1870)

622 624 554 authority is measured by the amount of wealth he may possess and his reputation for courage and skill in war.

624 701 The authority of their war-chiefs often terminates at the conclusion of a single expedition, their official term expiring by limitation.

623 Once a year they have a general council, at which they settle disputes between rival warriors, make regulations and discuss matters pertaining to the welfare of the people. In this council all warriors are entitled to [622] participate, which means, all the grown up men of the tribe. Occasionally a warrior of great wealth, that is the owner of many ponies, and of great personal prowess, will exercise a sort of chieftaincy for many years together. But such instances are rare.

623 203 The council frame certain rules, sanctioned by custom, and not in contravention to the will of the majority, and these are proclaimed by a chief man, who rides among the lodges, pausing at convenient points to recite the law in the hearing of all the people.

673 685 684 Theft, adultery and murder are the cardinal crimes, and for the punishment of these offences, custom has established precedents which have all the authority of a written code. For the first, the offender may satisfy justice by restitution and additional gifts. The second is a crime which, according to Comanche law, men are incapable of committing. The woman guilty of this offense may be punished by castigation, mutilation, or the infliction of the death penalty, at the will of the husband. Her paramour, however, if disposed, can placate the husband by presents. For murder, 682 the penalty is death. The friends and relatives of the victim would disgrace themselves by compounding the felony. They are constituted the avengers, and invariably put to death the criminal, if they can find him. 673 These are about all the offenses cognizable by the Comanche code.

538 THE COMANCHES ARE GREAT STORY-TELLERS. In the mild autumn evenings they gather about the lodges in groups of five or six, and each one endeavors to surpass the others in marvelous stories, either of his own 538 adventures or those of some other person. They have a series of fables, 177 probably obtained from the Spanish Jesuit missionaries, who it is known visited them almost two centuries ago, which they term the "Talks of the [797] Liar." The Comanche name for liar is *esop*, which considering the striking [175] similarity between the "Talks of the *Esop*-Liar," and the fables of the Greek confirms me in the opinion that a majority of the lodge-fire stories of the Comanches are but modified versions of the fables familiar to every school-boy who is set to learn another language than his own. In these fables the fawn is substituted for the lamb, the bear for the lion, the coyote